

principles not derived from experience, but rather laws of intelligence enabling us to gather experience. Among these, the principle of causation deserves to be placed. It bears the marks of intuitive truth. First, it is necessary. But the most lengthened experience cannot give this necessity. However long Sirius may have preceded the heat of summer, we would not look on the connexion as necessary. — We can easily conceive the two to be severed. But we cannot be made to believe that there is an effect without a cause; that the heat would come without a power to produce it. Mr. J. S. Mill, indeed, tells us, (*Logic*, B. iii. c. xxi. § 1.) that he can find no difficulty in conceiving, that in some one of the many firmaments into which sidereal astronomy now divides the universe, events may succeed one another at random without any fixed law. Nor can any thing in our experience, or in our mental nature, constitute a sufficient, or indeed any reason, for believing that this is nowhere the case. This statement about fixed laws is ambiguous. If by fixed law be meant simply order, and uniformity among physical events, the statement is true. But if meant to signify an event without a cause, material or mental, natural or supernatural, the statement is contradicted by our mental nature, which impels us to seek for a cause of every event. He is right in affirming that "experience" cannot authorize such a belief; but it is just as certain that our "mental nature" constrains us to entertain it — and surely if there be laws in physical nature, there may also be trustworthy laws in our mental nature. Mr. Mill has improved the account given by Brown, of the relation between cause and effect; he says, "H. it is not enough that it should be invariable, it must be unconditional. We accept the phrase; the mind looks upon the relation as unconditional; and when it notices an effect, looks for an unconditional cause. Secondly, the belief is universal, — that is, all men spontaneously act upon it. Mr. Mill tells us that it is arrived at by induction, from a simple enumeration of cases, that it was late in the history of the world before it was established, and that even now we are not entitled to receive it as a law of the universe, but of that portion of it only which is within the range of our means of observation, with a reasonable degree of extension to adjacent cases." (§ 5.) Now, all this is true of the mere order, general law, or uniformity of nature. Our belief in it is simply the result of experience; it was long before men entertained it, and we should be prepared to acknowledge that there may be exceptions, nay, we have such exceptions attested in the creation of new species of animals, and it the miracles of Scripture. But this is not the case with our belief in the relation of cause and effect; the infant acts upon it as well as the mature man, tho' savage as confidently as the civilized, and when men saw no natural, they called in a supernatural cause; and even now we call in the fiat of God to account for the creation of new species of organisms, and the miracles of the Word of God. (See pp. 114, 156.)

The following is the account which we are inclined to give of the causal judgment.

We cannot, as it appears to us, know any substance, except as possessing power. We cannot, for example, know self, except as active, as a potency. Nay, we cannot know material objects except as active. In our primitive knowledge of our bodily frames, we know them not only as extended, but exercising active property. (See Art. II.) A considerable amount of the very highest authority might be quoted in behalf of the doctrine, that power is implied in substance. It is the expressed doctrine of Leibnitz, who says, that acting force is inherent in all substance, and that this is true of substances called corporeal, as well as of spiritual substances. (De primæ philosophiæ emendatione et notionē substantiali.) Kant admits the doctrine, without being able to follow it out. "Where there is Action, consequently activity and force, there also is substance; and in this last alone must the seat of that fruit*